

7th. Sunday after Trinity

FREEDOM FROM WANT

"I shall not want."

Lesson, Psalm 23, 1-6.

"Freedom from want," may be a new slogan but it expresses what individuals and nations have sought through the ages. The means used to attain it have differed, the motives have varied, and the results have ranged all the way from blessings to curses.

"I shall not want," says the heartless dictator, who disregarding the fear of God and the laws of men, trusts in might to expand his "living space." "I shall not want," says the successful farmer who trusting in his bumper crop forgets his greatest need (Luke 12:16-20). "I shall not want," says the worldly youth as he signs up with the devil on the promise of easy money, ignoring the voice of conscience and of God. "I shall not want," says the unscrupulous business man that has forced out a weaker rival by cut-throat competition. But it is not only the self-seeking who say it. Noble sincere souls, moved by the plight of a suffering world, vow that such human misery must never again occur. Forgetting man's sinfulness, and disregarding God's regenerating grace through Christ our Savior, they look to legislation and co-operation to create a better world. Hopefully looking for this new day, they proclaim, "We shall not want."

All honor to good statesmen. Thank God for governments that are rightly concerned with good laws and the perfecting of systems that guard human rights and try to secure for man freedom from want. But let us remember that laws and systems have limitations. Where the soul is out of harmony with God, the fine adjustments of perfect systems are easily thrown out of kilter. Man's basic need is of the heart. That, — God alone can meet by the regenerating grace that comes to us through the saving blood of Christ. If the faith of the individual goes no further than to human resources and systems, it is not Christian faith, but pure paganism and practical atheism. The Christian believes in Christ as His Savior and in God as His Father, and can therefore say, "The Lord is my Shepherd; I shall not want."

When David said, "I shall not want", what was the basis of his assurance? His own goodness, strength or wisdom? The natural goodness of man, or a perfect human system? No, it was this, "The Lord is my Shepherd." The Christian believes in Christ as His Lord (Acts 2:36) and His Shepherd (John 10:11). Who will provide for all that He really needs, and faces the uncertain future with the assurance, "I shall not want."

That does not mean that I will get whatever I think I need or should have. A wise father provides for all the wants of his child, but does not cater to every childish whim and fancy. If he did he might easily harm his dear one. If God gave whatever we thought we needed, His divine wisdom would be overruled and we should suffer for our shortsightedness. Thank God for the love that overrules foolish petitions and gives us what He knows we need instead of what we think we need. Thus our deepest needs are satisfied.

The ways of God's providence are often hidden from our eyes. At the very moment when it seems to us that He is taking from us everything, He may be supplying our greatest need. We do not understand His ways, but we trust Him and rely on His promises. Will you not, dear friend, let Him make you to lie down in the green pastures and lead you beside the still waters of His precious promises: "No good thing will He withhold from them that walk uprightly" (Ps. 84:11). "The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing" (Ps. 34:10). Take the Lord at His Word, let the twenty-third psalm be your



Six Scandia Ladies' Aid Members Honored with Life Membership In W. M. F.

These six oldest members of the Scandia Ladies' Aid, Armena, Alta., Rev. S. J. Rude, pastor, were each honored with a Life Membership Certificate in the W.M.F. on Sunday November 8th, 1942. The pastor gave a fitting message to the pioneer members and thanked them for their faithful service in furthering the kingdom both in their midst and on the mission field.

NAMES READING LEFT TO RIGHT: Mrs. H. Hendrickson, 73 years; Mrs. C. Kelstad, 80 years; Mrs. Knut Lyseng, 82 years; Mrs. Ole Skaret, 72 years; Mrs. T. Grue, 82 years; Mrs. C. Grue, 76 years.

Mrs. K. Lyseng, Mrs. T. Grue and Mrs. O. Skaret have celebrated their golden wedding. Five of them are still active and meet up quite regularly in spite of their ripe age.

Gathering at Salem Church

It was indeed a festive occasion when friends and relatives gathered at the Salem Lutheran Church south of Torquay, on Tuesday evening, June 6th to honor Axel Vinge, the oldest living charter member of the congregation. Four generations were present at little Douglas Graig Van Berkom, Axel Vinge's first great grandchild was baptized by his great uncle, Pastor A. M. Vinge. The local pastor, A. K. Haugen presided and greeted Axel Vinge on the basis of Ps. 37:25. The Salem Choir which had been nurtured and directed by Grandpa Vinge for many, many years now sang two songs in his honor. There were greetings, recitations and songs by the grandchildren, and a song by the Sunday School. Mrs. Olaf Fonstad on behalf of the choir expressed their sincere thanks to him for all the faithful, thorough and patient work he had freely given that they might sing to the praise and glory of God. Mr. Horace Johnson also expressed thanks to him for his faithful work in the congregation. Evangelist C. K. Solberg who had composed two poems in Grandpa Vinge's honor spoke very fittingly in Norwegian. Rev. Albert Vinge voiced his appreciation for the guidance of a godly father, bringing his own personal greetings and thanks and also those of the other children.

At the close of the service, Mrs. A. K. Haugen, on behalf of the Salem Lutheran Ladies' Aid presented Axel Vinge with a Life Membership Certificate. Salem Congregation has the record of being the first in the Circuit thus to honor their remaining charter members and to present them with Life Membership Certificates.

Moments were indeed precious when at the reception that followed all the living children, Astrid, Peter, Arne, Albert, Margaret, Agnes and Gudrun enjoyed together the fellowship of their aged father. At the close of a most delightful evening Grandpa was presented with a packet of greetings from friends far and near. God bless Grandpa Vinge.

(See interview in Norwegian).

—Mrs. A. K. H.



Rose Marie Aandal

Sorrow laid its heavy hand upon the home of Pastor and Mrs. Martin Aandal and family of Winnipeg, Manitoba on Sunday July 4th. when the angel of death swept near and called little Rose Marie from her play to the Heavenly Mansions.

Rose Marie never went to the creek near the Aandal home. She was afraid of it. This day for the first time she joined a little girl her own age and together they went to the creek. Passers by did not know the drama that was taking place as Rose Marie lost her life that day in that creek. Doctors stated that she died from shock.

There is an empty place in the Aandal home. Yet some of us who have walked that way of sorrow ourselves know also of that sacredness which it casts over the home to know that one of the family circle has departed to the Land of Fadeless Day. The Severance of tender human family ties brings sorrow, but not a sorrow as they that have no hope. This is echoed in a letter from Pastor Aandal.

"She is safe and happy now— she was always happy and sweet. — It is good to know that each day takes us—closer to that 'Glad Day'."

We convey to the Aandal family our deepest heartfelt sympathy.

—V.

The Saskatchewan Lutheran Bible Institute

By the decision of the Board it was decided to increase the price of board and room to \$3.50 per week, with the proviso that may be raised to \$4.00 if necessary.

—Albert M. Vinge.

A Tribute to the Unknown Teacher

And what of teaching? Ah, there you have the worst paid, and the best rewarded, of all vocations. Dare not to enter it unless you love it. For the vast majority of men and women it has no promise of wealth or fame, but they, to whom it is dear for its own sake, are among the nobility of mankind.

I sing the praise of the unknown teacher. Great generals win campaigns, but it is the unknown soldier who wins the war.

Famous educators plan new systems of pedagogy, but it is the unknown teacher who delivers and guides the young. He lives in obscurity and contends with hardship. For him no trumpets blare, no chariots wait, no golden decorations are decreed. He keeps the watch along the borders of darkness and makes the attack on the trenches of ignorance and folly. Patient in his daily duty, he strives to conquer the evil powers which are the enemies of youth. He awakens sleeping spirits. He quickens the indolent, encourages the eager, and steadies the unstable. He communicates his own joy in learning and shares with boys and girls the best treasure of his mind. He lights many candles which, in later years, will shine back to cheer him. This is his reward.

Knowledge may be gained from books; but the love of knowledge is transmitted only by personal contact. No one has deserved better of the republic than the unknown teacher. No one is more worthy to be enrolled in a democratic aristocracy, "king of himself and servant of mankind."

—Henry Van Dyke.

Too Occupied

A little lad paused at the window for a last look at the starry heavens before he said his good night prayers. "Mummy, will I go to heaven some time?" "Yes, dear, if you love Jesus." "And will you be there?" he asked again. "I hope so, and daddy'll be there, too." The little fellow shook his head emphatically. "My daddy won't be there; he couldn't leave the store."

—H. E. Coulter.

Study to Show Thyself Approved Unto God

"This young person has grown spiritually while attending the Saskatchewan Lutheran Bible Institute" said a Bible Camper at Christopher Lake. One young man who had attended at Outlook said: "One thing I discovered at SLBI and that is that I had to begin fighting against pride in my life". So it is when the word is rightly divided. There is conviction of sin, and growth in Christian life.

It is still some time before this school opens for the fall term. However, it is not too early to pray for it, to give to its support, and to encourage, and make possible for some young person to attend. There are many expenses connected in getting the building ready for the new school year. Let all remember the school in prayer and material support.

The District Board of Parish Education presented among others this resolution:

"We encourage our young people to attend our Bible Institutes, Bible Camps, and Christian Colleges in order to better qualify as Sunday School teachers and workers in all phases of Christian education." This resolution was adopted.

Courses of instruction in Sunday School teaching and how to conduct parochial school are given at the Bible Institutes. Let us do what we can to help these institutions, and pray and work that young people may attend.

The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

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Published: 5th and 20th of the month

Subscription price: 50 cents per year.

Articles, news, announcements send to the Editor. Money for the paper and change of address send to the Business Manager. When renewed before the expiry date shown on the address label the subscription will not be stopped. The subscription will not continue if left unpaid.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by
THE CHRISTIAN PRESS, LIMITED
Winnipeg, Man.

A Suggestion for Pastors

The work in our district is hard and exacting. There is so much to do and such distances to cover. There is every temptation for the faithful ones to become so engrossed in the work that they may neglect certain vital necessities in spiritual work. There is a temptation to grow stale spiritually and intellectually. That is fatal, for stale workers are not efficient workers. And it behooves us all to keep fit in this most important work.

One of the pastors, writing in a private letter about our recent district convention, touches upon the problem. I think it worth while to pass his words on. He says: "The fellowship of all the pastors was very fine. I know that it has cheered me up and helped me in my work. I guess a periodic get-together of workers in the Lord's cause is very good for us, particularly up here where we don't see each other so often."

Perhaps it would advance the work if there were more frequent gettogethers. There should be pastoral conferences in all circuits. And they should meet more often. Those who receive assignments for such conferences should take them more seriously. They should be willing to work hard so they really have something of value to give to the brethren. Perhaps there should be refresher courses in the quiet winter months along both theoretical and practical lines.

This is to invite discussion.

—Iver Iversen.

Errata

An error crept in in printing the percentage of the amount the Yorkton Circuit of Canada District sent in to the budget in-gathering in 1942. It should have been 94% instead of 84 as stated. We are very sorry that this mistake occurred.

A. J. Bergsaker.

Yorkton Circuit Meeting

Zion and Nut Lake congregations of Rose Valley parish, J. B. Haave, pastor, were hosts to the Circuit Meeting June 4-6. The theme, Ye are witnesses of these things, was based on the Ascension Day text Luke 24:44-53. Pastor H. L. Urness presided. The pastors of the Circuit took part in discussing the theme, Pastors Berge of Melville, Nelson of Naicam, Hanson of Leroy, Ostrem of Preeceville, and Urness of Bulyea. Delegates present were: Thorson from North Prairie, Berg from Birmingham, Knutson and Slind from Dahlton, and from Rose Valley Parish, E. Anderson, N. Nelson, A. Martinson, I. Evenson, M. Tweidt, Th. Kiland, S. Sorenson, C. Westby. The following officers were elected: Pres. H. L. Urness; V. Pres. L. M. Hanson; Sec. J. B. Haave; Treas. P. E. Nelson; Stewardship Secretary, Carlyle Karstad. The evangelism committee elected consisted of the President, Vice-President and Secretary. Farewell greetings were given to and from Pastor and Mrs. Berge who were shortly leaving our Circuit. Missionary Olga Guttormson of Naicam spoke of work in Zululand and her ocean trip. A greeting was sent to Pastor Gubberud who was not able to be present. The attendance was good from the very first session on and much blessing was experienced. Many good hymns of our new

Concordia were sung and other special singing was contributed by not a few. Efficient billeting and lunch committees in the local congregations served gladly. The W.M.F. and L.D.R. had their session and presented the Saturday evening program. The Holy Communion Service on Sunday morning climaxed the convention blessings.

J. B. Haave, Sec'y.

Engabrikt T. Dale

Mr. Engabrikt T. Dahle of Atwater, Saskatchewan died at his home on June 26, 1943 after a illness of a year. He was born in Telemark, Norway on September 17, 1876. In 1896 he came to Brown's Valley, Minnesota where he resided until 1904 when he moved to Canada to take up a homestead five miles west of Atwater. In 1908 he started up business as a general merchant in the village of Atwater until 1936 when he retired and has lived there until his death.

He was married in 1916 to Julia Luross also of Atwater. To this union were born three sons and one daughter. Truman and Hanley at present are on Active Service overseas. Truman as Sgt. Pilot and Hanley as Sgt. Wireless Air Gunner. Annette is employed as stenographer in Winnipeg. Ingvald Julian died in infancy.

He was one of the pioneer organizers and a faithful member of the Norwegian Lutheran Church in Atwater. Funeral Services were held at the home and church with Rev. J. A. Berge officiating. The pall bearers were Messers Harry Luross, Sgt. Norman Luross, T. J. Grimsrud, P. Buckman, M. A. Williams and E. Lee.

Interment was made in the Lutheran cemetery with Mr. C. Larson of Esterhazy in charge.

—M. Nervick.

Mary Nelson

Mary Nelson — yngste datter av pioneer missioneren Daniel Nelson — blev nyligt sendt av Japaneserne fra Tein-tsin, China til Wei-sein: 150 mil længere Syd-Øst. I denne fange-leir er der 2,500 udlændinger. 600 av dem er børn. Her havde Presbeterianerne før kringen et stort anlæg av kygninger, indbefattet en større høiskole og et hospital. Om en del av udlændingerne er huset i disse bygninger vet vi ikke. Kanske Mary har hænderne fulde med at undervise disse børn. Lat os i alle fald haape det!

Mary var lærer for Amerekanske børn i Nan-king før den Japanske krig mot China begyndte. Her er Yang-tse elven over en mil bred, og her svinger den sig i en vældig bugt som ligner en stor heste-sko. Paa denne halv-øien har vi største delen av Chinas hovedstad med sine over en million indbyggere. Naar Japaneserne kom herjende vestover, flyttet hun sin skole østover til Tsing-too: en sjø-by ved det Gule hav. Forresten en meget naturskøn plads.

Men det tok ikke længe før den Japanske flaaate fandt veien Nordover til Kiao-chau fjorden, og bombarderte Tsing-tao. Skolen blev opløst, og Mary reiste Nord-Vest til Tein-tsin og oprettet en privat skole der.

Siden den tid har hun hat flere anledninger at komme ut av China; men her har hun sit kald, og helst vil hun bli der saalænge hun kan faa nogenlunde arbeids-ro. "Jeg maa gjøre Hans gjerninger som har sendt mig, saalænge det er dag; natten kommer, da ingen kan arbeide." John. 9, 4.

Peter E. Nelson.

If I Wher You, My Boy

I would learn to be polite to everybody. I wouldn't let any other boy get ahead of me nimy studies.

I would not go into the company of bad boys who use bad language.

I would see if I couldn't get people to like me, by being civil to everybody.

I would never make fun of children because they were not dressed nicely.

I wouldn't abuse little boys who had no big brother to be afraid of.

I would keep my hands and face clean and my hair brushed, without being told to do so.

I wouldn't grow sulky and pout whenever I couldn't have my way.

I wouldn't conclude that I knew more than my father, before I had been sixty miles away from home.

—The Evangelical-Messenger.

KUNSTE I FORKYNDELSES-GJERNINGEN

Johannes Ringstad

For en tid siden hørte jeg følgende bemerkning fra en lægmandsvenlig prest: "Det er merkelig at endog endel gamle og erfarne troende ogsaa sluker alt det de hører." Samtalen dreiet sig nemlig om en særegen maate at forkynde Guds ord paa som "klør i øret", uten at lyttende troende mænd og kvinder er sig det bevidst.

Hvad gjælder da det særegne? Det er dette som vi kalder den *billedlige, symboliserende, allegoriske* forklaring av biebeldet. Det er at boltre sig i typer og antityper i det gamle testamente og faa ut av det det mest fantastiske, saa nysgjerrigheten blir pirret og prædikanten blir i folkets aasyn betragtet som mesteren der overgaar alle tidligere de har hørt.

Fristelsen ligger jo nær hos os alle at demonstere med noget som folk aldrig har hørt før, og kan man dertil anvende kunster og knep, saa er det jo ikke ubekjent at saa har været tilfælde med visse forkyndere og blir vel ogsaa tilfælde i fremtiden.

Den allegoriske eller billedlige forklaring av skriften har jo ogsaa sin historie. I det 2det aarhundrede finder vi den grundlærde Origines, som i samme person er mystikeren og asketen par excellence i oldtiden. Om selve skriften mener Origines at den har en tredobbelt betydning, nemlig den *bokstavelige*, den *sjælelige* og den *aandelige*.

Et eksempel paa denne slags fortolkning kan henføres til "Jesu indtog i Jerusalem". Den bokstavelige fortolkning er altsaa historien som vi finder i vort nye testamente. Den sjælelige menes: Ordets indtog i sjælene. Den *aandelige* fortolkning gaar ut paa at aseninden som skal løses er det gamle testamentes bokstav som frigjøres til levende aand. Folen, som Jesus rider paa, er det nye testamente. Skaren, der følger Jesus ind i Jerusalem, er englene som forbereder indtoget i menneskehjertet. (Fri gjengivelse fra Welles Kirkehistorie, bind I, side 79.)

Det skulde jo være let at se at slik "blindende" forklaring av bibelordet virker ikke bare søkt, men er likefrem usundt og virker forvirrende og skadelig paa ordets hørere selv om de synes at slik forklaring er likefrem storartet.

Senere har den slags forklaring vist sig igjen og igjen gjennom kirkens historie. Endog Luther i begyndelsen av sit reformationsarbeide anvendte samme fortolkningsmaate om ikke saa fantastisk som Origines. Men "eftersom evangeliet gik op for ham, frigjorde Luther sig fra den allegoriske (billedlige) opfatning av skriften." (Freihow.)

I den nyere tid har samme fortolkningsmaate kommet til os gjennom sektvæsen. De saakaldte "Plymouth Brethren" har jo gjort et stort væsen av denne fortolkningsmaate. Ogsaa i Norge fik somme forkyndere "smak" paa det samme; helst blandt de frie evangelisk, men ogsaa blandt de lutherske. En mand som Fredrik Müller, bestyrer for Bibelskolen i Oslo, i sin tid, forsøkte sig paa samme fortolkningsmaner. Og Johan Wisløff skriver om dette i følgende ordelag: "Hans (Müllers) gjennomgaaelse av det gamle testamente var sterk symboliserende, og at han *uten videre* la det nye testamentes tanker ind i det gamle. Enkelte elever kunde nok her reagere og mange teologer var forfærdet. Dog, i det senere frigjorde han sig fra den symboliserende utlægning og da særlig efter at han mere kom til at beskæftige sig med det nye testamentes skrifter." Saalangt Wisløff.

Vi kjender jo det samme blandt os i vor egen tid, f. eks. gjennom den saakaldte "Schofield Bible" som jo ikke har saa litet av menneskeverk trykt paa sine blade, endskjøt Schofield selv vistnok var en inderlig Guds mand, men det var jo ogsaa Origines. Saa det kommer altsaa ikke i alle tilfælder an paa inderlighet, men paa en ædru og skjønsmohets aand, som er mege kostelig for Gud.

Spørsmålet blir nu da: Hvor langt kan vi gaa i vor billedlige forklaring av skriftordet?

For det første vil jeg si det slik: Den allegoriske eller billedlige fortolkning av skriften skal aldrig være *bindende*, som om jeg skulde si: "Slik er det og maa det være." Nei, den billedlige for tolkning skal kun tjene som en *stimulans* for hjerte og sind saa gudsordet kan bli mere kjær og dyrebart for et troende menneske.

Som et eksempel skal jeg nævne en liten tale jeg holdt forleden om De Vise Mænd fra Østen. Gaverne som de frembar var jo guld, røkelse og myrra. Jeg nævnte disse tre gaver i forbindelse med Jesu kongelige embete som svarer til guld, presteembedet som svarer til røkelse og endelig Jesu død som svarer til myrra. Nu har jeg hørt andre forkyndere som har nævnt disse tre gaver i en hel anden forbindelse. Hvem er saa riktig, — min forklaring eller de som forklarer det anderledes? Svar: Det er ikke spørsmålet om hvem som har ret eller ikke ret i slik utlægning, men tingen er meget mere den at vi derved gir fingerpek paa skriftens kostelige indhold og anvendelse som aandelig oplysning og oplivelse for sjælen. Længere kan vi ikke gaa naar det gjælder det billedlige og det angaar skriftens typer og antityper.

Men desværre, somme forkyndere lægger herved en lov og regel som fører ut i det mest fantastiske. F. eks.: Vi tar fortellingen om Elieser som reiser for at søke brud for Isak. Saa sier vi, og det kan vi vist alle godt samstemme i: Isak er en type paa Kristus, Elieser er en type paa den Helligaand og Rebekka en type paa menigheten. Dette er jo en gammel god billedlig fortolkning som vi alle godt kan anta uten at gjøre indvending; men naar man samtidig vil ha det til at Abraham er en type paa Gud Fader, og Ketura, Abrahams anden lovlige hustru er en type paa verden, og videre sier at Gud har giftet sig med verden, da roper vi i basun og ber Gud inderlig bevare os ifra slik "nonsense".

Her ligger altsaa den store fare i slik "fancy work" fortolkning, og jo snarere man kan komme slikt noget tillivs des bedre. Det er ingen forkynner som har monopol paa visse fortolkninger av skriften, men somme gjør sig til herrer og mestre baade overfor flok og andre hyrder "som ikke har kommet saa langt i aandelig kundskap" som slike herrer mener og endog uttaler offentlig.

La mig til slut minde om hvad Luther sier om en Guds ords forkynner: "En prædikant skal ha evne til at lære rigtig, maa ikke streife om paa viddene, men holde sig til hovedsaken. En prædikant skal fremfor alt se sig selv som en Guds tjener, og prækenen skal være en gjerning som sker til Guds ære og menneskers frelse."

Vor tunge

Talens gave er en gave fra Gud, og vi skal staa ham til regnskap for den gave som for alle andre. Ingen pen kan uttrykke tungenes pris. Den naar op til salighetens høider, men ogsaa til nedværdigelsens dypeste pladser. Den har ogsaa været redskap til uvennelig skade, saar og fortvilelse. Den er barmhjertighetens og kjærlighetens tro tjener, men ogsaa al mulig ondskaps tjener. Apostelen Jakob sier, at tungen er uregjerlig, fuld av dødelig gift. Den er en ild, en verden av uretfærdighet. Den fordærver det hele legeme.

Hvert eneste ondt, stygt ord efterlater sit merke. Et uvenligt, uretfærdigt ord brenner som en ild og forstyrrer en ømfindtlig sjels fred, kanskje for for lange tider. Husk paa, at du ved dine ord skal kjendes retfærdig, og ved dine ord skal du fordømmes. Naar vore ord engang er talt, lever de. Uttalt er ordene endnu i vor makt. Uttalt er de utenfor vor makt rekkevidde. Vi kan ikke begrense følgerne eller resultaterne av dem. Vi kan ikke noensinde dra ind vore utsendte ord. Vær forsiktig med ilden, er et godt og kjendt raad; at være forsiktig med sine ord er dog tusin gange bedre. Uttalte tanker kan falde døde tilbake, men selv Gud kan ikke tilintetgjøre dem, naar de engang er uttalt.

Altfor ofte gaar vore ord tankeløse og i vrede fra os; altfor ofte utslynges de i heftighet, og de flyr utover og gjør sit onde verk.

Det er en god ting at beherske sproget, men en endnu bedre ting at ha herredømme over sin tunge.

"Set vakt, o Herre, over mine leber, ta vare paa min mund, at jeg ikke synder med min tunge," skulde være ogsaa vor daglige bøn. Vi kan ikke varmt og indtregende nok beherom, at bevares for en uregjerlig tunge, fra sladder og bagvaskelse.

Tankekorn

Naar Gud rører ved oss ved aa la oss opleve sorg, sykdom eller uhell i forretninger, er det en berøring ovenfra som aapenbarer vaart livs sanne retning.

W. M. F. and L. D. R. DISTRICT CONVENTION REPORTS

"I am the vine, ye are the branches."

John 15:5.

The vine bears the branches, and the branches bear the fruit. This truth sheds a glorious light upon our task in life. We are to receive into our lives the living power of Christ, are to let it grow within us and mature into fresh fruit for Jesus. If we are living branches, we can bear fruit no matter where we are on the vine, either high up or low down. Only one thing matters: Are we in OUR place, the place where the Saviour would have us?

*"O Master let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care."*

As I take over the work of editing the W.M.F. page, I pray that I may be faithful and worthy. The Lord's field of labor is great and provides plenty of opportunities for service; it is a privilege to be permitted to serve God in even a small way and to have a share in His work.

—Mrs. J. B. Haave.

MESSAGE FROM OUR DISTRICT PRESIDENT

*To the W.M.F. in convention assembled.
Greetings in Jesus' Name.*

Another biennium is past. It has been a strange time — a time of war and anxiety, a time of great changes in many homes, a time of testing of the womanhood of our church. Many a mother, wife, sister and sweetheart has said goodbye to a beloved soldier, or is facing the coming separation. Homes are being broken up or readjusted. People are shifting from place to place. The rush and speed of living has increased.

It has been a difficult time too for the W.M.F. Reports have been hard to get. Much department work has been retarded. Still the work of the W.M.F. has been growing. This has been evidenced by the keener interest in many of the W.M.F. projects, better attendance at Circuit conventions and a greater number of Ladies' Aids taking part in the W.M.F. activities. The women of Canada are becoming W.M.F. conscious.

During the past biennium your president has attended one general convention. She should have attended board meetings also but was unable to do so. Seven circuits have been visited, namely, Moose Jaw, Saskatoon, Yorkton, Manitoba, Edmonton and Camrose. The treasurer, Mrs. Hoyme, kindly substituted in the Southern Alberta circuit. Two executive meetings have been held with several department secretaries in attendance. For several months articles have been sent in for each W.M.F. page of The Shepherd.

Contact with the circuits has been made mostly by circulars. Pamphlets "Penitence and Prayer" were sent out to all Aids. This year copies of the district financial statement have been made and mailed to every circuit.

An effort has been made to arouse more interest in Centennial, Orphaned Missions, Christian Higher Education and in the cause of Temperance.

May God be permitted to work in us and through us to the glory and furtherance of His Kingdom. "And whatsoever ye do in word or in deed, do all in the Name of the Lord Jesus". Col. 3:17.

Respectfully submitted,
Magda Hendrickson.

Sentence sermons

If you are planning for a year, sow rice; if you are planning for ten years, plant trees; if you are planning for a hundred years, grow men. —A Chinese Proverb.

* * *

"Let us do what we do for Christ's sake, and we will do real charity."

—Dr. Stolee.

* * *

"A Lot of superstitious men think that they are philosophers."

—Dr. Weswig.

The main thought in the message of the General President, Mrs. Normann, was "God bless our W.M.F. and keep it faithful." One paragraph from her message reads as follows: "What is the purpose of these district conventions? Is it not to inspire us to see again the wonders of God's Kingdom, to study the conditions under which we must work today and to discover methods by which to continue to carry on His program — vigorously — to His Glory? Our tasks resolve themselves into the promotion of those same departments for which we have worked this last quarter century: Missions: Home and Foreign, Christian Education, Charities, Cradle Roll, Box Work, Life Membership and In Memoriam. Be faithful in supporting each of them! Let us not fail to continue the work we have undertaken. May souls will be represented at these conventions. Each delegate represents many women who stay at home, with whom she may share the good things she enjoyed at the convention. May each woman receive what her heart needs." "Let prayer be the key which opens each day for you and locks out the world each night."

Ephesian 2: 1—10 formed the text of Rev. M. S. Johnson's devotional period, taking as his key verse, "For by grace are ye saved through faith."

Dr. N. Willison of the Lutheran College and Seminary then spoke on behalf of the Canadian Lutheran Commission for War Services. The Commission was organized to promote the welfare of all parts of the Lutheran Church in Canada. It is the only organization recognized by the government as representing the Lutheran Church which up to the time of the inauguration of this Commission had been listed in the tabulated report among the O. Ds. (Other Denominations). All church organizations were urged to keep close contact with the men and women in the armed forces.

Dr. J. A. Aasgaard, the General President of our Church, gave a fine address on Lutheran World Action dealing mainly with Foreign and Orphaned Missions; Prisoners' Relief; War Services and Bible Societies.

Rev. A. M. Vinge of Ryley, Alta. brought forth an appeal — "The Need of Temperance Work". He raised the thought, Am I my brother's keeper or may I live as I please regardless of others? There are three reasons why men should NOT drink:

1. God tells us in His Word that we should not drink.
2. Imperils or endangers the future.
3. Sabotage of our war effort.

Taking into consideration the increase in the drink bill for the last year, the amount is expected to reach the astounding sum of \$300,000,000.00 for 1943, and breaking up this sum we see that our people spend for intoxicating drinks: \$803,000.00 per day; \$33,500.00 per minute or \$560.00 per second. And we ask, IS THERE A NEED OF TEMPERANCE WORK?

Missionary Palmer Anderson opened the second day of Convention with devotion his text being Mark 11:20—24, and his key thought "Have Faith in God". If we have faith as a grain of mustard seed and if we act on this faith trusting in God whatsoever we ask shall come to pass. Rev. Anderson left with us the thought "Remove the mountains of sin", terming Self-love, self-will and unbelief as mountains within us; circumstance and the opposition that meets us in the Lord's work as mountains without us or around us.

Christian Higher Education was discussed by Dr. J. R. Lavik of Luther Seminary, dealing mainly with the importance of training men and women for work in the church.

Dr. A. J. Bergsaker, the executive secretary of our church, brought a message in connection with the Centennial Appeal, emphasizing that as an expression of thankfulness to God, we place a generous offering on His altar. We were also urged to cooperate in reaching the people who have not yet had the opportunity too take part in this great work.

Dr. Iversen, president of our church in Canada, brought greetings and words of encouragement, referring to Dorcas or Tabitha who was the first Ladies Aid member of the Christian church. Where we find

Christians we are sure to find Christian workers. If we go out by ourselves we may easily be overcome, but each one playing a part in organized groups and under God's guidance can do much.

The following District officers were elected for the next biennium: President, Mrs. Geo. Hendrickson, Tofield, Alta. Vice-President, Mrs. Iver Iversen, 710 Albert Ave., Saskatoon, Sask. Secretary, Mrs. Len Foster, 11629, 129 Ave., Edmonton, Alta. Treasurer, Mrs. G. Hoyme, Camrose, Alta.

The following are the District Departmental Secretaries: Mission Box, Mrs. H. Dalen, Valley Park, Sask. Cradle Roll, Mrs. A. Tveit, Admiral, Sask.

Life Membership and In Memoriam, Mrs. L. Torgerson, Winnipeg, Man., 165 Scotia St. Box Work, Mrs. P. Lerseth, Birch Hills, Sask. Historian, Mrs. O. Sorhus, Camrose, Alta. Thankoffering, Mrs. I. Olson, Tofield, Alta. Christian Nurture, Mrs. T. J. Langley, Lake Alma, Sask. Literature and Reading Project, Miss Alma Ronning, Valhalla Centre, Alta. Deaconess Secretary, Mrs. J. Brown, Oungre, Sask. Editor of the W.M.F. page, Mrs. J. B. Haave, Rose Valley, Sask.

Greetings and items of interest were given by the different Circuit Presidents also reports from the Departmental Secretaries on the progress of their work since the last district convention. All sessions were interspersed with fine musical numbers which were both inspirational and enjoyable and added much to our convention. The offering at the close of the afternoon session of Friday amounted to \$15.76. Instead of the usual Mother-Daughter banquet it was unanimously voted that the banquet fee of 35c per plate be given as an offering to China Relief. The W.M.F. offering on Saturday evening amounted to \$95.78 and was divided equally between Orphaned Missions and the Centennial.

"Thanks be to God who giveth us the victory through our Lord Jesus Christ." 1. Cor. 15:57.

Respectfully submitted,
Mrs. Len Foster, Dist. Sec'y.

Report of the Recommendations Committee.

We recommend:

1. Having in mind, James 4:2, which says, "Ye have not, because ye ask not", that we be more fervent in prayer, praying especially for the indwelling of the Holy Spirit for Christian Service.

2. That our Congregations and Circuits take a special pride in 'going over the top' in their apportionments to the Budget, which includes contributions to Home and Foreign Missions, to Christian Education, to Charities and to Pensions. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts; if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it." (Malachi 3:10)

3. That we give the cause of Lutheran World Action our whole-hearted support and encourage the Congregations to send in the amounts suggested for each.

4. That "parents train up their child in the way that he should go, so that when he is old he will not depart from it". (Prov. 22:6)

5. That we remember the Canadian Lutheran Commission of War Services with gifts; who so freely furnish our Canadian soldier boys with tracts, pamphlets and Service Books; also the Lutheran Service Centers; and that we, as individuals or societies send Christian literature and letters to our soldier boys, and brace them for the days that be.

6. That we support in word and deed our Christian Schools in Canada, which include the Luther Seminary at Saskatoon; Camrose College; the Bible Schools at Outlook and Camrose; and the various Bible Camps which furnish us with essential 'Leaders'; also the Bethany Sunset Home at Bawlf, our only charitable institution in Canada District.

7. That the Ladies' Aids begin to plan now for the Special Centennial Day and

Thankoffering this year and make it a big success.

8. Having in mind Isaiah 57:14 which says, "Take up the stumbling block out of the way of my people" let us work and pray for the removal of the curse of liquor from our land, and for the introduction of temperance education into the curriculum of our schools.

Signed:

Mrs. Peder Lerseth,

Mrs. Iver Iversen

Mrs. T. J. Langley, Chairman.

Please note:

The Dist. Secretary's name and address
Mrs. Len Foster,
11629—129 Ave., Edmonton, Alta.

Report of L.D.R. District Convention

The fifth biennial convention of the Lutheran Daughters of the Reformation of the Canada District opened Saturday morning, July 3, 1943, at Saskatoon, Saskatchewan, with Irene Rude, District President presiding.

Hymns "God's Word is our Great Heritage" and "Rock of Ages".

Rev. M. S. Johnson brought an inspiring message on the convention theme, "Thy Kingdom Come" using Luke 12:32 as text. We are as pilgrims, strangers here on earth wending our way to His Kingdom. Our citizenship in the Kingdom of Christ is all in all, a Kingdom we need not be ashamed of. He described this Kingdom as a Kingdom which is in process, not fully completed here on earth, and that it is an Eternal and Victorious Kingdom. A model citizen is the helpless one.

Hymn "O Worship the King."

Miss Rude greeted us with Col. 3: 23, 24 and reported an increase in giving to the L.D.R. projects and interest in Jewish Missions, and that we stand fifth in contributions; she also told of Miss Millunchick's and Miss Martinson's visit this past year.

The treasurer's report was read and adopted.

Nominating Committee consisting of Hannah Haugen, Prince Albert; Alice Stolee, Camrose; and Fay Hovde, Manitoba was elected.

The Zion L.D.R., Saskatoon, demonstrated a model council meeting. Duet from Swift Current Circuit sang "Beautiful Saviour".

A Panel Discussion on "Trained for the Kingdom" with the following panel talks: a) Christian Education—Alice Broughton, Tofield, Alta. b) Social Work—Arna Njaa, Minneapolis. c) Foreign Mission Work—Mrs. Evenson, Outlook. d) Jewish Missions—Sara Iversen, Saskatoon. e) Diaconate—Mrs. John Precht, North Battleford. f) Parish Work—Arna Njaa, Minneapolis. — It was shown to us that we have a great responsibility, opportunity and privilege to work together with Christ in His service no matter what our occupation is.

A trio from Camrose and Edmonton Circuits sang "He Will Not Forget".

Dr. Lavik spoke on "The Kingdom among us 100 Years" stressing the importance of having a central spiritual purpose in all our work.

The afternoon session began with hymn "Rise, ye children of Salvation" and a character study of "Esther" by Rev. B. O. Lokensgaard. He brought out three characteristics necessary for this great work in His Kingdom—such as L.D.R. work — 1. grace and favor in the sight of the King. 2. heart full of concern for people in need. 3. a total consecration.

Hymn "I Love Thy Kingdom Lord".

Dr. Aasgaard, Gen. Pres. of N.L.C.A. brought greetings and showed us that the L.D.R. has a definite and important place in the church, with a great future before us to go into it with courage and strength.

Rev. and Mrs. Eric Haave sang "Have Thine Own Way."

Dr. Iversen, Dist. Pres. of N.L.C.A., brought greetings stressing the importance of the L.D.R. in the church.

Missionary Palmer Anderson gave an inspiring message with II Cor. 2:14, 15 as

text. He told us that as we go out in His Name we should not be so concerned that we turn to despair in not accomplishing anything in the service. We are a sweet savor unto Christ in God, and the love we have in doing it is what counts. He urged us to pray much about our calling as missionaries, and for China. Following this Mrs. Geo. Hendrickson and Missionary Anderson sang "The Lord's My Shepherd".

Then Mrs. Geo. Hendrickson, W.M.F. President, brought greetings to the girls and gave much encouragement.

The Recommendations which were read and adopted were as follows:

1. We recommend that the Canada District L.D.R. continue to endorse the purposes, policies and projects of the general L.D.R.

2. That we continue to adopt the Lutheran Daughters' Covenant as our code of Christian living.

3. That each local L.D.R. endeavor to take part in Lutheran World Action.

4. That our Convention offering be divided as follows: a) $\frac{1}{4}$ to the L.D.R. Fund; b) $\frac{1}{4}$ to Lutheran World Action; c) $\frac{1}{4}$ to China Relief; d) $\frac{1}{4}$ to the Canada District L.D.R. Treasury.

5. That we continue for a further two-year period the subscription to the Shepherd for Rev. E. H. Dahle, Shismaref.

Miss Arna Njaa, Exec. Secretary, then brought her message on "Needed for the Kingdom to-day"—Esther 4:14. She showed us the need for souls being saved and that each one of us is needed in this service; (the one-talented person as well as the ten-talented person) both in and out of the church.

Dr. Bergsaker, Gen. Sec. of N.L.C.A., brought greeting with the great missionary command "Go Ye" and urged us to remember the Centennial.

Miss Alice Broughton, Tofield, sang "Thy Will Be Done".

Credential Committee reported 16 delegates and 15 visitors registered. They also reported that the set of books given to the L.D.R. having most representatives and having come the largest distance was won by the Macoun L.D.R. of the Moose Jaw Circuit.

Miss Fay Hovde, Winnipeg, then gave the Worship Offering Meditation stressing the giving to our Lord and Master.

Convention Offering amounted to \$75.

*

The Resolutions which were read and adopted were as follows:

1. Be it resolved that we first express our deepest thanks to God for it is He who has guided and directed every detail in giving us a most inspiring convention. Also that we thank Him for blessing us through the messages and songs.

2. And we further thank our officers, the W.M.F., the Zion Lutheran Church and its pastor, Rev. B. O. Lokensgaard, for the use of the church and many other courtesies extended to us.

3. We thank Helen Magnuson, our retiring Sec.-Treas., for her faithful service during the past four years.

4. We thank God for the privilege of meeting in Convention during these very troublesome days, and for all the young women who have been present here.

5. Instead of having the usual Mother and Daughter Banquet it was decided to give the 35c a plate China Relief.

Secr. Treas. report was then read and adopted as read.

In the absence of the District Secretary Helen Magnuson these minutes were recorded by Norman Lyseng, Secretary Pro tem.

HOW DO WE PREACH?

Homme Children's Home
Wittenberg, Wisconsin
March 31, 1943.

Prof. Philp Dybvig,
Editor Lutheran Teacher,
Northfield, Minn.

Dear Phil:

I have a burden on my heart that I want to unload. I think perhaps that on the pages of your very worthwhile *Lutheran Teacher* is as correct a place to transfer the load as any. Some day I'd like to see you, or someone else who could and would present the matter constructively,—and yet with enough of criticism in it to leave its bite—write about it in your paper. I sup-

pose the rub is that for any preacher to do the writing would result in a quick response on the part of those who knew him the best, and had heard him the most. "Doctor, cure yourself." I feel sort of safe in proposing the subject to you, since preaching on my part is now so rare that I rank as a total amateur. When I did occupy the pulpit regularly, I'm quite certain I was as guilty as are any of our pastors today.

My burden is this: "Our preaching today should be on a plane where our children can understand what is said, and our sermons prepared with the definite thought in mind of holding the attention of our boys and girls. I don't think we are doing this in our church as we should. During the time I have been engaged exclusively in children's work, and thus naturally been more conscious of the problem, I have talked to many pastors in our church about this matter. Without exception each has stated that he, himself, felt he was weak in this respect.

In presenting your case you could suggest that any preacher who wanted to know what his youngster are getting out of his sermons can easily check on himself merely by having his Junior Leaguers, or some similar group of children, discuss his Sunday's sermon at their evening meeting. I think most of us would be surprised at the results.

I'm getting to feel more and more that this matter is vital in our church life. We should be reaching our children with the Spirit and Power that our pastors have in store from their own experiences and studies just as much from the pulpit as in Sunday school and Luther League. Yes, much more so. For to most of us the Word preached from the pulpit is of deeper meaning, and carries with it a special something which no "every-day" comments and opinions of the pastor even approach. In our closing prayer we thank God, you know, for what "He has now taught us to know and do". Childhood and youth are surely both in need and deserving of all the help and guidance they can get. He who cheats the child of pulpit guidance and inspiration must weaken by so much his ministry.

Some are going to answer you, Phil, that "children should have milk and cereal, but grown-ups need beefsteak and pie." It's a funny thing how good milk is for grown-ups, too. In the questioning of our youngsters, as I usually do every week at one of our evening devotions, the things that have stood out in their hearts and minds are the same thoughts that have meant the most to me and sunk the deepest.

They tell me that the movie industry levels its appeal to a 9 or 10 year old mentality. A fellow in my job gets plenty of evidence that the movies have struck pay dirt with all ages of children. And you know how the pictures that have been especially prepared for children have in many instances become main box office attractions among grown-ups too.

Especially Prepared for Children. You better make that the heading of your article.... Here is another idea for you: Draw a sign with that heading, and hang it on the wall where you are bound to see it when you look up from your sermon preparations in your study. Then have a couple big enlargements of your boys Paul and David hung underneath. Every time you prepare a sermon to preach somewhere in your travels remember that there will be quite a few Pauls and Davids cozying down for their usual Sunday "nap in a pew." If you can keep those fellows awake and listening you needn't worry about the grown-ups falling asleep, or figuring taxes, or thinking about the war, or anything else during your sermon. If you will keep one eye cocked on Paul part of the time you will more consciously realize that a word like "rehabilitate" is big enough to throw him off your thought-track. And thoughts, like trains, are much easier de-railed than rerailed. I should probably give you a whole list of words that are "de-railers," but the list would grow much too long. Anyway, almost everyone knows the "de-railers" if he takes time to think. Pick up the third grade reader if you want to know the language of the 9 year old. Surely the boy or girl of nine should be able to understand and follow the language and thought of the Sunday morning sermon. I have an idea the nine year old could understand what Jesus was talking about; they understand most of His sermons and parables as they read them or are told them

today.

Not a few of our congregations have a Children's Service on Sunday morning. Fine! But where they do, surely the sermons preached should be especially prepared for children. And in my opinion, the sermon for children is of the greatest importance, and should require more than half of the time allotted to sermon preparations for the week.

Now, as perhaps never in our time, children need every bit of solid ground they can lay foot on. None approaches, or even can be compared with, the Rock on which we build from the pulpit. Ask our pastors to sacrifice anything that would rob their boys and girls of this help.

Geth going on this when you can, if you agree. Greet the family. We are all well and happy in our big family. —Fritz.

—Lutheran Teacher.

God Bless Our Bible Week

Mel: "My Faith Looks up to Thee."

God bless our Bible Week!
Thy guidance now we seek
In earnest prayer;
As we shall hear Thy Word,
We pray with one accord,
Grant us Thy grace, O Lord,
Thy word to share!

As we in worship meet
Lord, Jesus, at Thy feet,
We humbly bow,

An in Thy presence wait
To hear and meditate,
Our hearts we consecrate
To Thee just now!

O, may Thy Spirit guide
And in each heart abide,
Our hearts prepare,
That we Thy Word receive
And faithfully believe,
Thy grace us daily give
Our cross to bear!

Teach us to watch and pray,
Guide us upon our way
To follow Thee!
We pray Thee, Father, Son
And Spirit, Three in One,
Bless us till we have won
Eternally!

Written and dedicated to the Bible Week
at Toruay, Sask., held June 23-29, 1943.
Evangelist C. K. Solberg.

*Life leaps like a geyser for him who
bores through the rock of inertia.*

—Dr. Weswig.

*"A bigot is an unpleasant person to
meet, but he is the salt of the earth."*

—Dr. Weswig.

*"The Lord Jesus Christ wants me to get
results."*

—Dr. Weswig.



THE LAST TO BE HIT, AND THE FIRST TO SQUEAL.

Cut above used by courtesy of the Temperance Advocate.

NO BEER — NO BONDS

Within the past few weeks in Ontario an organized group of persons have threatened that unless greater quantities of beer and liquor are provided for public consumption they, and others of like mind, will refuse to buy any more war bonds and sell any they now have. Surely that is the perfect illustration of "cutting one's nose off to spite one's face."

In the first place one is constrained to doubt very much if such persons have bought very many war bonds in the past. Their mentality is not the kind to lead to war bond buying. In the second place if beer and liquor takes so high a place in their appetites one must doubt very much if, after buying their drinks, they have had any money left for war bonds.

In the third place the action they propose is simply that if they do not get more drinks they will stop saving money, stop bettering themselves financially and will sabotage the war effort.

Their action is almost identical with that

of a man who decided that because the city would not run a water main to his house, he will not save any more money and, in addition, will cancel his fire and life insurance. Such a man would be the laughing stock of his community.

The attitude of these persons seems to be that when they buy war bonds or saving certificates they are doing the country a favor. Actually they are doing no one but themselves a favor. The Canadians who offer themselves as targets for enemy bullets need all the fighting equipment that can be supplied by the purchase of bonds, but they certainly do not get that equipment as a favor.

The bond buyer favors himself only; he puts his savings where they are safe and where they earn him three percent which is a good yield in these days.

The idea of punishing oneself because one does not get everything one wants is not new. It is observable in children sometimes.

—Regina Leader Post.

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i August, 1943

7. søndag efter trefoldighet.

Evang. Luk. 14, 12—15.

TROENS FRUKT

Av pastor H. E. Wisløff.

“Hvad nytter de, mine brødre, om en sier at han har tro, naar han ikke har gjerninger?” spør Guds ord (Jak. 2, 14). Er det den sanne levende tro vi har, skal det vise sig i vaart liv. Er det Guds kjærlighet i Kristus Jesus som er utøst i vaare hjerter ved den Hellige Aand, saa skal det vise sig i vaare handlinger. Er lyset fra Gud tendt i vaare hjerter, skinner det ut for verden til vidnesbyrd gjennom vaare gjerninger.

Store ord om naaden i Kristus og liv i Gud har ingen verdi dersom livet ikke viser troens frukter. Det blir intet annet enn hykleri. Det er ikke dine ord som er det avgjørende. Det er det du er som veier i Guds vektskaal. Et dødt tre kan ikke bære frukt. Det egenkjærlige, selvoptatte sinn kan ikke avspeile Guds kjærlighet. Uten liv i Gud er hellige gjerninger en absolutt umulighet. De kan ikke kommanderes frem, likesaalitt som man kan trylle frem frukter på en avhuggen og vissnen gren.

Salig er den som faar sitte til bords i Guds rike, sier evangeliet idag. Mange leser dette og fryder sig ved det. Og de gjør rett. Vi har lov til aa fryde oss i naaden. Det er vaar lykke at saa mange som har tatt imot Jesus en dag skal faa være med i Lammets bryllups nadverd.

Men det er mange som stanser der. Sitt liv paa jorden tar de ikke saa nøie. De vil være salige i himmelen, men glemmer at ingen faar plass ved Guds store bord som ikke her paa jorden levet troens liv med Gud.

Vi synger titt om seirens lønn der hjemme, om aa faa stjerner i vaar krone der, men la oss aldri nogen sinne glemme, de stjerner tendte vi, mens vi var her.

I evangeliet idag taler Jesus litt med oss om dette, og han taler særlig om vaart forhold til den bror som er i nød. Hvad gjør vi for ham? Vi ber ofte til oss vaare brødre og frender og rike granner, sier han, og hygger oss sammen med dem, men glemmer den som er fattig og vanfør og blind og halt. Det er tanken paa aa faa gjengjeld som ofte optar oss. Vaar kristendom er saa ofte optatt av det selv aa nytte. Vi har ikke de helliges samfund for aa hygge oss. Det blir en veik og kraftløs tro hvor tanken paa egen hygge blir det fremtredende.

Hvad gjør du for din lidende bror? Hvad gjør du egentlig for den fattige som ligger for din dør? Der er saa mange blinde, fattige, halte og vanføre som trøster efter kjærlighet og forstaaelse. Har du sett ditt ansvar for dem? De kommer i din vei. Gud har sendt dem der.

Du husker lignelsen om den barmhjertige samaritan. Presten og leviten gikk den stakkars plyndrede mannen forbi. De slo ham ikke, de spottet ham ikke. De uttalte kanskje sin ynk ved aa se ham, men de lot ham ligge. Det var det som var deres synd. De forsømte aa gjøre det gode da anledningen var der, det var det som nedkalte Guds dom over dem.

Du husker hvorledes Jesus skildrer endel mennesker som paa den store opgjørssdag skal maatte gaa bort fra ham for evig. Hvad hadde de gjort? Det staar intet om at de laa bundet i grove synder og laster. Tvertom, de hadde visst meget aa vise frem. Men det var det de ikke hadde gjort som var deres dom. De gode gjerninger som Gud hadde lagt til rette for at de skulde ha vandret i dem, hadde de gaatt utenom. Den nakne hadde de ikke klædd. Den syke hadde de ikke besøkt. Den fattige hadde de ikke hjulpet.

Tenk nu litt paa ditt liv og jeg skal tenke paa mitt. Hvad gjør vi egentlig for dem som lider og har det ondt? Er vaare hjerter aapne for deres nød og rekker vi dem den haand som kan lindre litt av nøden?

ULIKE

Romerbrevets 12te kapitel inneholder formaninger som tar sikte paa det indre vesen. En kan trenge aa gjennomlese det paa ny og paa ny. Kan hende en da blir litt mer saktefarende med aa uttale sig om andre. De skal jo ikke bedømmes ut fra hvad jeg synes de er, men ut fra det de virkelig er. Og for aa lære aa kjenne det trenger jeg til aa gaa ut paa opdagelsesreise; for legg merke til: Vi er ulike. Vi er ulike hjem, født med ulik arv, opvokset i ulikt miljø, har hatt ulike opplevelser baade legemlig og aandelig. Opplevelsene har ulik virkning. Solstraalenes virkning paa et isstykke, og et lerstykke er ulik: det første smelter, det annet herdes. Hvor det dog er meget ulikt i Guds store skaperverk! Men alt forteller dog hans pris.

Ulike som vi er av natur og anlegg, vil Gud fylle alt det ulike med sin naade, forat vi alle ved vaar ulikhet skal utsynge hans pris i alle tonearter. Et orgel med en tone, et kor med en stemme, et orkester med ett instrument, tenk det! Ulikheten gjør det skjønnere. Men samstemt maa det være. I Guds store kor skal alt synge: Ære. Alt samstemmes ved naaden.

Vi har ulike nadegaver, og vi har ikke gavene i like rikt maal. Men fryd dig hvad enten du har faatt en gave i rikt eller mindre rikt maal. Det er dog Mesteren som har delt ut. Og det er med ditt pünd du skal aagre, ok ikke med andres. I en mur trenges ikke bare de store blokker, men ogsaa de smaa stenklær. Vi tjener Gud med vaare ulike gaver, og vi tjener hverandre. Gud signe dig til aa være tro!

—(Bytteblad.)

Hvad gjør du for den ensomme? Det er saa mange av dem. De sitter rundt om i vaare byer og bygder og faa er de som tar sig av dem. Du ser dem paa møter og i kirken. Ensomme kommer de, og ensomme gaar de. Ingen har tid for dem. Nogen sitter ensomme paa sitt lille kammer, andre gaar ensomme blandt mange. Er ditt hjem aapent for dem? Er de helliges samfund der du er med aapent for dem? Ber du dem komme? Eller er det brytsomt at de kommer?

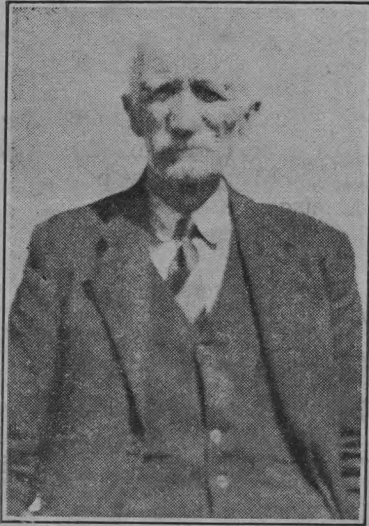
Jeg vet godt at det er saa mange undskyldninger en kan ha for ikke aa be dem. Men undskyldninger duger ikke paa opgjørssdagen. Herren har bruk for dig. Dersom du er frelst av Guds uforskyldte naade. Og dersom du er blandt de salige som engang skal faa sitte tilbords i Guds rike, saa glem ikke at Gud regner med dig mens du er her. Og hvis du svikter hvad saa?

Maalet med din frelse er ikke bare den at du skal faa det godt. Det er ikke engang det viktigste. Maalet er at du skal bli god og gjøre godt. Jo mere du aapner dig for Guds kjærlighet som den Hellige Aand vil utøse i ditt hjerte, jo mere vil Gud selv virke gjennom dig. Du vil bære kjærlighetens frukter i ditt liv. For glem ikke at det er frukter, ikke prestasjon. Det er Gud selv som virker gjennom dig, om han bare faar bruke dig. Uten ham kan du slett intet gjøre. Da blir det ikke baktanker ved det du gjør. Den sanne kjærlighet glemmer sig selv. Det forteller ogsaa Jesus i sin skildring av opgjørssdagen. De som hadde gjort virkelig gode gjerninger som Jesus hadde behag i, visste det ikke selv. De blev forundret da Jesus talte om det.

En søndagsskolelærer spurte engang sine barn om de kunde si ham med hvilket sinn englene tjente Gud. En sa de gjorde det av hele sitt hjerte, en annen at de gjorde det med iver, o.s.v. Tilslutt svarte en at de gjorde det uten aa spørre hvorfor.

Ja, se det er den sanne kjærlighet. Det er troens salige frukt. Det er det hellige livs pulsslag.

Bærer du troens frukt? Hvordan er ditt liv? Har den Hellige Aand faatt utgyde Guds kjærlighet i ditt hjerte? Hvis ikke saa lukk op for ham at han kan faa gjort det idag. For det er Kristi kjærlighet som tvinger. Det er den som er drivkraften i det hellige liv.



EN SAMTALE MED GAMLE AXEL VINGE

Skrevet av Pastor C. K. Solberg
Minneapolis, Minnesota

Jeg hadde en interessant pasiar med gamle Axel Vinge i hans hjem i Torquay, Saskatchewan, et par dage efter den velykkede fest som Vinge slegten og venner fra Salem og Trefoldighets menigheter holdt til ere for ham den 6te juli. Han var i perle-humør og følte sig meget opmuntrert ved festen de gav ham. Den snart otti aarige olding er rask og rørig, aandsfrisk og livlig. Han velger at bo alene og steller for sig selv. Nylig har han slaat med ljaad det store tykke gras i bakgaarden, og nu studerte han paa at male sit hus utvendig. En rask olding, som foretrekker at hjelpe sig selv. Han er tungtørt, men han horte mig godt naar jeg sat ner, uten at anstrenge mig. Vi kom saa utmerket fra det i samtalen. Jeg spurte, og han fortalte interessant fra sin fortid og om sine opplevelser som pioner baade i Nord Dakota og Saskatchewan, Canada. Folgende er utdrag av hvad han meddelte:

“Jeg er født den 21de april 1864 i Trondhjem, Norge og døpt i Domkirken av provst Grimelund. Atten aar gammel reiste jeg til Amerika sammen med Trygstad familien. Der var seks barn, af hvilke en er Pastor G. M. Trygstad, missioner til Iina og senere evangelist som mange av vort kirkefolk fjenner. Vi kom til Sioux Falls, S. Dak. Jeg tjente seks aar paa farm i Minnehaha County, S. Dak. Blev gift med Gyda Ottesen ogsaa fra Trondhjem. Flyttet saa til McIntosh County, N. Dak. hvor jeg tok “homestead”. Vi levde i torvhus i dette nybygge i 17 aar. Her blev vore elleve barn fødte. Her fik vi oppleve nybyggerlivets strev i fattigdom. Her kjempet vi med uaar og de fryktelige preribrande som ofte brendte op det lille man havde; endog menneskeliv gik med. Her gjennomlevet bi mange kolde og stormfulde vintre. Snestormene kunde vare i tre dage saa torvhytterne blev bokstavelig nedgravet under de høie snefonner.

I femten aar var jeg kirkesanger og klokker for Pastor O. H. Kirkbak som betjente det store indremissions strøk.

Dernest flyttet vi til Saskatchewan, Kanada, fem og tyve mile vest fra Estevan hvor jeg tok land i 1905. Her bodde vi ogsaa flere aar i torvhus. Her som i Dakota hadde vi nybyggets strabadser i smaa og fattige omstendigheter. I 1906 var jeg med at stifte Salem menighet, hvor Pastor O. B. Sanders var vor første prest. I denne menighet var jeg kirkesanger og til dels korleder i trediva aar. Her vokste vor familie op og vi søkte at undervise dem i Guds ord og gi dem en kristelig opdragelse. Av vore elleve børn er nu syv i live. Disse er alle gifte og bor alle i Saskatchewan undtagen to døtre som bor i Nord Dakota, og en søn i Alberta. Min kjere hustru døde it 1927. Ti aar siden rentet jeg min farm ut og flyttet ind til Torquay.

Den verste sne storm? Ja der var mange voldsomme sotrne baade i Staterne og Ka-

KIRKENS “TIGGERI”

Av O. O. Enestvedt

Det er visst faa av oss som har hatt i opdrag aa gaa omkring til folk for aa samle inn penger til kirkens gjerning, som ikke har faatt høre at vi var ute for aa “igge.” Og at det tar aldri ende paa dette aa presse penger ut av folk. Ja, det har hendt at det er ymtet om at alt dette “tiggeriet” utarmer folket.

I anledning av uttrykket “tiggeri” i forbindelse med kirken maa det svares at det er baade stygt og usant. Det aa samle penger for kirkens sak idag er ikke mere tiggeri enn da disiplene paa Herrens bud gikk og forlangte aseninnen og dens fole. Om noen sa noe til dem om dette, skulde de svare: “Herren har bruk for dem.” Det gir den rette sammenheng: Det har behaget ham som er Kirkens Herre, aa benytte synlige midler i utbredelsen av sitt rike paa jord. Og da det er klart efter Skriften at sølvet og gullet er hans, og at vi er bare husholdere, burde vi med glede bære frem de midler som trenges i hans rikes gjerning.

Den paastand at ydelsene til kirkens gjøremaal utarmer vaart folk, maa bestemt avvises som baade taapelig og uvederheftig. All erfaring stadfester Skriftens vidnesbyrd at det aa gi til Herrens sak gir lykke og fremgang. “Gi, saa skal eder gis!” Visstnok er det vanskelig for den gamle Adam i oss aa tro dette — ja, egentlig saa kan den det vel heller ikke —, saa burde det være innlysende for vaar forstand at kirken, i stedet for aa utarme folk, har lært dem aa bruke sine midler paa fornuftig og nyttig vis. Naar barna tidlig oplæres til aa yde sin skjerv, og de eldre likeledes gjennom ord og eksempel vennes til aa støtte alt som er prisverdig, en hver dyd og god gjerning, følger derav at man faa avsmak paa spillehuler og danselokaler og andre skadelige forlystelsessteder. Det er disse som narrer pengene fra folk. Til dem gaar langt mer enn kirken noengang har bedt. om.

La oss gi akt paa Ordet ogsaa i det som det sier oss om pengesaker: “Gi, saa skal eder gis! Et godt, stoppet, rystet, overfylt maal skal gis eder i fanget!”

nada. Men den verste stormen var en tre dages storm i januar 1888 i Minnehaha County S. Dak. Mange mennesker forvildet sig is stormen og frøs ihjel. En lærerinde og et skolebarn frøs ihjel paa en mils vei fra skolehuset til hendes stoppested. Man fandt deres døde legemer den neste dag ikke langt fra huset. De lave torvhytter var gravne ned i sneen saa kun røkrøret viste sig over sneen. Mange hadde det vansekligt at grave sig ut. Her kunde vere meget at fortelle om disse fæle snestormer i de dage, men folk har nu vanskeligt at tro det da man ikke lenger har dem saa farlige og er bedre stillet til at gjennomleve sne stormene.

Naar blev jeg omvendt til Gud? Jeg hadde da en god kristelig opdragelse fra barndommen i hjem og kirke. Jeg var altid interreseret i kristeligt og kirkeligt arbeide, ivret mig for menighetsarbeidet og barnas kristelige opdragelse. Men det kom ikke til noget helt gjennombrud og en personlig hengivelse til Gud før i 1919 paa et større møte i Outlook, Saskatchewan. Her gav jeg mig helt over til Herren og har siden ved Guds naade levet i samfund med Herren. Strax efter min omvendelse lot en streng legemand mig vite at jeg maatte nu ogsaa offentlig bekjende. Paa et kvindeforeningsmøte hvor jeg var tilstede og hvor denne legmand ledet møtet og holdt andagt, sa han til mig: “Nu maa due be til Gud”. Og jeg maatte op hvad end det maatte koste. Og jeg bad og blev velsignet med fred i mit hjerte. Fra den dag var tausheten brudt og menneskefrykten nogenlunde overvundet.

Jaa Gud har veret saare taalmodig og naadig mot mig. Nu lever jeg is al stilhet alene her med min Gud, og lenges efter hjemlov.”

WOMEN'S MISSIONARY FEDERATION

Mrs. J. R. Lavik, Editor, — Luther Seminary, Saskatoon, Sask.

Book Reviews

LAND OF SUSPENSE. Author, Dr. Eivind Berggrav. Published by Augsburg Publishing House, Minneapolis, Minnesota. Price \$1.50.

This book is a translation of the well known "Spennings Land" published in Oslo in 1937. The translation is by O. Herbert Aanestad. Of the translation Dr. J. A. Aasgaard remarks thus in his Foreword: "Modern Norwegian prose written by a genial and vigorous author is not easy to translate into English, but the translator has accomplished the task in a way that will be appreciated by all who have read the book in its original."

This book is timely. The name Berggrav itself is a recommendation. Dr. Berggrav is the spearhead of the valiant stand of the Church of Norway against Nazi aggression. The book reveals the spirit of North-Norway, as it also reveals the warm Christian spirit of the author.

There are eight chapters. Comparison of the chapters is difficult. All are interesting. Perhaps the description of the moving fidelity and deep devotion to the Church by the people of Makkaur; the assuring and gripping account of the baptism of the infant Idar Bjornar Skog; the varying play of light and darkness in the masterly chapter entitled, "From Sicily to Svalbard"—perhaps these chapters sound the depths of the book. However, the chapter entitled "First Time in Svalbard" reveals a penetrating analysis of the psychology of environment.

One skims over the snowy wastes with the author in a "Pulk" drawn by a frisky reindeer; listens to him as he catechizes the Tana and Hattfjell children; moves with him to the lonely wastes of Makkaur; stands with him in the Polar churches where the loneliness and the cold is described by the author thus: "Nothing decays. In the summer the surface soil in the valleys will thaw out to the depth of a half a meter. Below eternal frost rules."

It is a book of contrasts, a book of deep devotion, and of captivating interest. It reveals North-Norway — the Land of Suspense.

Buy it. Read it, and get a new appreciation of the impossibility of the conquest of a people who live in bed-rock reality, and who passionately love freedom.

—Albert M. Vinge.

*

THE LIGHT OF THE WORLD. — Author, Dr. G. T. Lee, Published by Augsburg Publishing House, Minneapolis, Minnesota. Price \$1.00.

In the preface the author states: "The purpose of this book is to offer comfort and consolation to the Christian, to strengthen him in faith in the ever-present God —".

There are nineteen chapters. The book has an orderly presentation and is amply ungirded by scripture. It is conservative, yet couched in modern language. Chapter two is named "The Spiritual Blackout". In chapter three we find a quotation from a recent copy of "This Week".

The author finds many evidences of God's love and protection of the Saints of old, and he draws upon the many passages that give consolation to the pilgrim of today.

As a superscription one could place over the book Jeremiah 6:16:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

It is a good book for private devotion. There is food for the soul. We believe that the author's purpose as stated in the preface has been attained.

—Albert M. Vinge.

I couldn't be proud of that curious sight,
I put in a dime; but that didn't seem right.
So I took out my check book and tried to
be square....
For I wanted my giving to look like my
prayer.

With this number of "The Shepherd", Mrs. Joseph Haave takes over the editorship of the W.M.F. page.

As the retiring editor, I wish to express my sincere appreciation to all who have in any way contributed to our column during the past two years, thanking you all for every kindness and courtesy.

We are very glad that Mrs. Haave is assuming the duties of this office, and our best wishes go with her in the new venture. Her duties will be greatly lightened by generous co-operation from all our W.M.F. members. That this co-operation will be forthcoming we are assured.

May God bless her and our W.M.F. page!

Sincerely, Mrs. J. R. Lavik.

"Re-Creation"

Vacation days are here. The need for rest and relaxation is felt more than ever in this year of war with its added duties and anxieties. There has been so much extra to do. We must be fit for the long year which is coming after vacation days are over. That year will need greater planning and preparation than ever. We will need to soak up sunshine, breathe in fresh air, take leisurely walks in the woods, swim in the lake and live out of doors all we can.

The lake cottage with its uneven floors, unfinished walls and temporary house-keeping will not make life unbearable for us. We expect change and rest and recreation. Yes, true re-creation. But the sun and the woods and lake must not be our only source of rest and renewal. There are special sins and temptations of summertime that seek to rob us of the help we are seeking. Our souls made for God thrive best in fellowship with and worship of their Maker. Omission and neglect of public worship is so easy during these vacation months. The ideal Christian is not a seasonal Christian; one who worships in his church only during the winter.

The Prince of this world welcomes the custom followed by many of leaving Bible and hymn book at home when the family leaves for camp.

Soon vacations slip away, and busy days again return. God is pointing to many tasks that will be waiting for each of His children. There is rest and refreshing in His Word and in the messages spoken in His House on the Lord's Day.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 2:28. Even in the summer time let us not forsake the assembling of ourselves together as is the manner of some.

Mrs. H. M. Normann
News Bulletin.

The W.M.F. of the Moose Jaw circuit met in convention at Lake Alma, Rev. T. J. Langley's charge, on June 19th, 1943.

Decided that we form a "Mothers' Prayer Club" in which lists are made of our men and women in the armed forces and pledges made to pray for them daily.

First topic: "The Life of Assurance" given by Mrs. James Brown, Oungre; the second paper was prepared by Mrs. Ole Listoe, Torquay, entitled "How to Find Rest".

The mission offering which amounted to \$14.35 was divided between the Royal Norwegian Airforce and Auxiliary Fund, and the District treasury.

We experienced a blessed convention.
Ada R. Nelson, Sec. Treas.

The Prince Albert Circuit Women's Missionary Federation held its spring convention at Lake Park congregation near Brancopeth, Sask., June 5th. The theme for the convention was "Faithful Builders through One Hundred Years".

Pastor John Precht of North Battleford presented a devotional meditation based on Neh. 4:6 in which he brought out the fact that Nehemiah was a faithful, consecrated leader, a man of prayer, of great courage and of executive ability. In similar manner, the W.M.F. is grateful for faithful leaders, for a well-planned organization, for faithful work on the part of the pioneers, etc. These facts should encourage us too to be

more faithful, to do the work that remains to be done and never to become self-satisfied and quit working. God encourages His followers to keep on working, praying, giving. For God too has His Victory Loan campaign, and He promises, not 3%, but 100%. Most of all, He wants each one to give your heart to Him and show by your lives that the love of Christ lives in the heart.

There were several other numbers on the program as well, including several musical selections, and a reading entitled "Saskatchewan Sabbaths". Reports were given by the departmental secretaries and encouraging progress noted in all departments. The sum of \$103.40 had been given through Mission boxes, and \$30.00 for in Memoriam and Life Memberships. The offering received at this meeting was given to Orphaned Missions.

The following officers were elected for the coming year: Pres., Mrs. J. A. Kors-havn, Weldon; Vice-Pres., Mrs. P. Lerseth, Birch Hills; Sec., Mrs. J. T. Dahle, Prince Albert; Treas., Mrs. J. Precht, N. Battleford; Mission Box Sec., Mrs. Jones, Birch Hills; Thank-Offering Sec., Mrs. N. Dahl, Birch Hills; Life Membership and In Memoriam Sec., Mrs. Tuttroen, Parkside; Cradle Roll Sec., Mrs. J. S. Stolee, Fairy Glen; Literature and Reading, Mrs. A. Russel, Prince Albert; Box Work, Mrs. Oscar Christopherson, Weldon; Historian, Mrs. Rolles, Star City; Deaconess Work, Mrs. Helen Fengstad, Star City.

A vote of thanks is extended the retiring president, Mrs. P. Lerseth of Birch Hills for her fine leadership during the past four years.

Swift Current W.M.F. Meeting

The W.M.F. of the Swift Current Circuit met for its annual meeting at the South Immanuel Church.

Rev. Tveit read the scripture lesson for the morning service from 2 Cor. 4—6 and led in prayer. Rev. Knutson, Cabri, preached the sermon using 1 Cor. 13-13 for his text. Mrs. Gilbertson, our circuit president, gave a talk on the history of our W.M.F. Rev. Knutson spoke on Lutheran World Action.

At noon lunch was served by the local ladies.

The afternoon session was opened by scripture reading and prayer by Mrs. Alma Olson. Rev. Knutson gave a talk on our Bible Camp soon to be held. The department secretaries presented their departments.

The following officers were elected: President, Mrs. Geo. Gilbertson, Frontier. Vice-pres., Mrs. K. A. Knutson, Cabri. Sec.-Treas., Mrs. C. Stenson, Frontier.

The department secretaries are: Mission Box—Mrs. Lars Ruden, Kyle. Thankoffering—Mrs. B. Olson, Admiral. Life Mem. in Mem.—Miss I. Abrahamson, Batrum. Crade Roll—Mrs. Otto Riese, Simmie. Historian—Mrs. C. J. Peterson, Admiral. Box Work—Mrs. R. J. Muri, Hallonquist. Mrs. Harold Haakenson, Admiral.

Awareness

God—let me be aware.
Let me not stumble blindly down the ways,
Just getting somehow safely through the days,
Not even groping for another hand,
Not even wondering why it all was planned,
Eyes to the ground unseeking for the light,
Soul never aching for a wild-winged flight,
Please, keep me eager just to do my share.
God—let me be aware.

God—let me be aware.
Stab my soul fiercely with others' pain,
Let me walk seeing sorrow and strain.
Let my hands, groping, find other hands.
Give me the heart that divines, understands,
Give me the courage, wounded, to fight.
Flood me with knowledge, drench me in light.
Please keep me eager just to do my share,
God—let me be aware.

—Mariam Teichner.

Impressions received at the L.D.R. District Convention

The Convention theme was: "Thy Kingdom Come" around which centred the songs, meditations, and topics, making it real to us.

The panel discussion, "Trained for the Kingdom" opened our eyes to the need of young girls taking up Christian work. We saw the great need of Christian Education, Social workers, and foreign mission work, Jewish Missions, Deaconess, and Parish work.

We had much to be thankful for as we looked back a hundred years with Dr. J. R. Lavik in his address and heard an account of what our forefathers endured in the early days. Many blessings have become ours because of their faithfulness and that of our church. We rejoice in that our church is celebrating the Centennial or 100 years of church activity. We can do nothing better than to be in the Kingdom and to strive to draw others in.

We were faced with the fact that we are needed for the kingdom of God today. How is it that we can belong to His Kingdom? It is because it is not made up of perfect and sinless people, but forgiven people. The Gospel has been entrusted to the one-talented person as well as the ten-talented, and each of us has at least one talent. Therefore we are needed in the Kingdom. We were challenged to recognize every person as a possible candidate for the Kingdom of God.

When we hear and speak with consecrated workers (permit me to mention a few) Arna Njaa, Drs. Aasgaard and Bergsaker, Missionary Palmer Anderson, Mrs. Hendrickson and Irene Rude, we are challenged to be more zealous workers in His Kingdom and witnesses of Christ's redemption.

We felt greatly blessed in that we could gather in such large numbers for such an inspiring convention during these days of uncertainty and war. Unto God be the praise and Glory.

Being a member of the Macoun LDR I was both surprised and pleased to return materially enriched as our LDR received the set of five books given by the District LDR.

I was also spiritually enriched, and pray I may be of greater service in His kingdom.
—Ada R. Nelson.

Report of District Convention

The 12th biennial Convention of the W.M.F. of Canada District met in Zion Lutheran Church at Saskatoon, July 1st and 2nd, 1943, with Mrs. Hendrickson presiding. The theme "Victory through Faith" rang clearly throughout the convention. On Thursday morning in his opening sermon, Rev. Raymond Olson emphasized four important points in which we should be more like Christ — Unity, Love, Humility and Unselfishness, and that our one aim be to glorify God.

L. D. R. Convention Saskatoon, Sask.

The L.D.R. will convene during the District Convention at Saskatoon, Sask., July 1—4. Five books will be given again this year to the group that has the largest number in attendance, travelling the greatest distance. Our General President, Myrtle Larson of Duluth, Minnesota will attend the convention.

Delegates should be elected, and others also urged to attend.
—Irene Rude.

"If you would plant for a year—
Plant grain;
Yours shall be an ear
Of grain.
If you would plant for a decade—
Plant trees;
Yours shall be olives and shade
And ease.
If you would plant for eternity—
Plant men;
Eternal harvest shall be
Yours, then!

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